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The American Friend

Old Series
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Lines to a Goldfinch

No new, atomic age
Can blast your picture from my heart.
No tons of harnessed rage
Can rip the law of life apart.

Against these nights of grief,
Of towns death-doomed and in despair,
Of hate and unbelief
That ride triumphant through the air:

Gold of the morning bird
Stitched in the lacework of a tree!
Love is the final word,
Whose voice will set all ages free.

GERHARD FRIEDRICH.

The Five Years Meeting Sessions — October 17-23
Facing an Era of Reconstruction

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For September 16—Judah's Concern for His Family

(Genesis 44:18-34)

REDEMPTION THROUGH SACRIFICE

The text of our lesson is taken entirely from the appeal of Judah before Joseph for his brother, Benjamin.

Joseph, the older of the two sons of Jacob by his favorite wife, Rachel, as the virtual ruler in Egypt had sold corn to his brothers and permitted them to return to Canaan. He made one exception. Accusing them of being spies, he kept Simeon as a hostage. No doubt this was a ruse on the part of Joseph to make sure his brothers would return again. The money placed in the sacks and the silver cup in Benjamin's sack, appear to have been part of a trick to humble the brothers who had so deceived their father and sold their helpless brother into slavery.

The plea that Judah made before Joseph, and his willingness to become a slave to spare his aged father from any more trouble and sorrow, would indicate that there had been a radical change in the attitude of the "sons of Israel" as it had to do with family loyalty and responsibility.

A word might be said about Judah, the fourth son of Jacob by his wife, Leah. Not only was he the spokesman for the group, but he also formed the tribe that occupied the hill country of Canaan in which Jerusalem was located. The Hebrews who returned from the Babylonian captivity took their name from his tribe and have been known as Jews to this day. The greatest honor came to the tribe of Judah when Jesus was born as "the Lion of the tribe of Judah," as "a priest forever after the order of Melchisedec," since he had neither father nor mother from the tribe of Levi to which tribe the priesthood had been shut up.

Judah's unselfish, sacrificial act, of offering himself to become a bondsman if only his brother, Benjamin, might be returned safely to his father, elicits the admiration of every normal person.

Probably most people appear to be motivated by selfish desires and are more or less indifferent to the welfare of others, but one of the hopes of society is found in the fact that below the surface and in the deeper recesses of human nature, there is to be found not only a response to sacrificial service but also a strong desire to take the place of another in the hour of great danger.

The greatest joy known to mankind, yet so seldom realized, comes at the point of complete abnegation. This accounts for the words of triumph on the lips of the martyrs who voluntarily go to their death in line of duty and constrained by love.

The story is told of a missionary in Burma who had spent many years endeavoring to teach the love of God to the natives. With the weight of seeming failure upon him, by chance he saw a lad fall into the river. In an attempt to save the lad he lost his own life. This deed of courage and devotion so exemplified the way of love he had been preaching that it opened the doors for a great spiritual ingathering of souls. Judah was a worthy progenitor of Jesus who, through his love and sacrifical death, became the greatest redemptive force the world has ever known.

Questions:

Does the dealings of Joseph with his brethren cast him in the part of an arrogant, vengeful overlord?

When is family loyalty commendable?

When does it become a hindrance?

Is sacrifical service always redemptive?

In what way did Judah typify Christ?

P. M. T.

For September 23—Joseph's Testimony to God's Providence

(Genesis 45: 1-5, 9-15)

GOD OVERRULES FOR GOOD

The time had come when Joseph could no longer conceal his identity from his brothers. All the pent-up emotions of the years of separation from his own people seemed to overwhelm him as he witnessed the devotion of his older brothers for his aged father and his full brother, Benjamin.

Not only was this a time of great joy and thanksgiving but it was also a time of great embarrassment. The disclosure that this great ruler of Egypt, who held their very lives in his hand, was none other than the person who as a lad they had wronged so grievously by selling him as a slave into Egypt, must have brought great consternation to the brothers.

The magnanimity of Joseph on this occasion reveals the availability of a power which goes beyond human nature. It would have been very human for Joseph to have taken his revenge. Justice would demand some sort of retribution, but grace (unmerited favor) transcends justice, enabling the wronged to forget his injuries in the desire to help his enemies.

The admonition of Paul is very appropriate on this subject. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink." This method of dealing with one's enemies is so different from the practices of our governments today that it is easy for people to brush it aside as being very impractical and yet it is the only redemptive force known in the world.

It is possible to smash one's enemies and reduce them to the place of servitude, but violence and coercion have never been successful instruments in transforming an emeny into a friend. Atomic bombing may be one answer to, "Avenge Pearl Harbor," but it will never produce world brotherhood or extend the Kingdom of God.

To retaliate and fight fire with fire is human but to forgive one's enemies and return good for evil are the evidences that humanity can be purged and transformed by the grace of God.

Joseph's admonition for his brothers not to be angry with themselves nor to grieve for the wrong they had done, because God had sent him before to save life, raises some serious questions.

Because God seems to be able to turn the wrongs that men do into good, there is a danger that we presume upon his providence. While it appears that offences must needs come into the world, it remains true that "woe to that man by whom the offence cometh." The man who, like Haman, builds a gallows to hang his enemy, is pretty sure, sooner or later, to feel the noose around his own neck. We have the expression, "being kicked up stairs." This, I think, is what Joseph was meaning when he said that God has turned your evil intensions unto good.

Joseph's true character was revealed by his ability to make circumstances serve him instead of being a slave the remainder of his life. The worst foe of our spiritual life is never hostile circumstances—on the contrary difficult circumstances are like a strong wind on a flying field, a grand force to take off against, for a flight if one knows how to use it. Self pity and the blaming of circumstances is a confession of one's own inadequacy.

Questions:

Why did Joseph refrain from blaming his brothers for their evil deeds?

Do circumstances either make or break individuals?

Where is the place for individual responsibility if God always overrules to his glory?

P. M. T.

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Authorized by The Five Years Meeting of Friends in America

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When Vices Become "Virtues"

ACCORDING to reports, the Japanese Government has been stalling for time before yielding to an army of occupation. The reason given is that the Japanese propaganda machine must have time to go into reverse and correct the false statements which have been made with regard to the American soldiers and what the Japanese might expect at their hands.

The woe which rests upon people "that call evil good, and good evil," does not rest upon the Japanese Government alone but also upon all nations that have participated in this war. Those who make war, justify the use of any means to defeat the enemy. Then in the attempt to clear themselves of guilt, they call these evil means good. Thus, what are called vices in times of peace are held to be virtues in times of war.

Judging from the news by radio and press, the reconversion of industry to peacetime production with a minimum of loss to the manufacturer and laborer is the chief concern of the American people. In our judgment there is another kind of reconversion that is far more important and fundamental to the future well-being of America than any material readjustment. The paramount need in the world is a reconversion to the essential ideals and practices of a good society. There can be no peace for a nation which continues to call black white, and evil good. More than anything else we need the restoration of our spiritual perception and ethical equilibrium. The war propaganda machine which for years has been producing a military mind that justifies any means to achieve the destruction of the enemy must be junked or it will defile every human relationship.

"Virtues" Backfire

The revulsion of the people of other nations against atomic bombing is an indication that this method of warfare has damaged the victors far more than the vanquished. Just so long as the people of the United States continue to look upon obliteration bombing as a great and successful achievement and a thing in which to glory, we shall find ourselves outside any real fellowship of nations, regardless of whatever organization we may join. A nation which believes in, and relies upon such methods may be feared, but it will never be trusted.

In the prosecution of war, the greatest losses to a nation are spiritual. "Rebuilding the actual church buildings of our country will be nothing," declared Pastor Oussoren, of Middlesburg, Holland, "in comparison with the job of reconstructing the souls of our children. A child has a mercilessly logical mind and we have been teaching it tricks that in normal times we would have punished. In order to keep alive our own national independence we ourselves have done things altogether contrary to all our inherited sense of propriety, respect for the laws of the land, and to our conscience as Christians. How can we now teach the growing generation to be truthful when we kept ourselves alive by lying?"

Lower a nation's ideals and the whole structure is threatened. When hatred, deception, arrogance, pride, intolerance, domination of others, revenge, brutality, and killing are not only practiced but also looked upon as desirable attitudes in time of war, something serious has happened to the mentality of a people that will not be corrected merely by the cessation of hostilities. Many of our practices are not virtues but vices in any language, whether in time of war or peace.

Vices Unmasked

For instance, if our democracy is to survive, the Government must be restored to the voter with all censorship of the news removed. Any form of dictatorship, however efficient it may be, is a denial of human rights. One-man rule may be a "virtue" for the military, but it is a vice for a free people. Eight million of our men have been taught that their first obligation is to obey the orders of some man set in authority above them. Unquestioning obedience to man may be a "virtue" in a good soldier but it is a vice in a citizen of the Kingdom of God, which lays claim to one's first allegiance.

Then again, to disregard the value of persons created in the image of God, and glory in their killing may be accepted as a "virtue" in time of war but it must be seen for what it is—the major vice against humanity. Instead of rejoicing in victory, western civilization should be in sackcloth and ashes, confessing their sins of ignorance and wilfulness for not being able to find a better way to settle their differences.

From the day the parents of American youth were promised that their sons would not be sent to fight on foreign soil, the truth has been withheld from the

American people. Subterfuge and deception have been used on friend and foe alike, until common honesty and integrity have dropped to a new low in our civilian life and with it a loss of confidence in, and respect for government.

Coercion and violence have been almost universally accepted as a virtuous means for settling international differences. Very few are so naive as to believe that this mental attitude will change overnight because the enemy has surrendered. On the contrary, the victors will believe in its validity as never before.

Every thinking citizen of the United States must have serious misgivings as he sees the probability of the method of violence and coercion being applied to our domestic problems. Here is a fundamental "virtue" of the military mind which can easily become the greatest vice in our attempts at reconversion.

THE WAY BACK

It is not enough to say that America must reconvert to peacetime ethics. Lady Macbeth could cry, "Out damned spot," but the spot would not out.

Factories can easily set aside the machines formerly used for the production of munitions of war and replace them with machines designed for peacetime production but the reconversion of man from wartime ethics to the ethics of peace is a far more difficult task. The mental attitudes and emotional reactions of the past three or four years have entered into the warp and woof of our beings. Reconversion then must be the changing of what we are.

The first step to achieve this change is to free ourselves of mob psychology and this can be done only as we free ourselves from the mob. It was when Isaiah stood in the temple alone with God that he saw clearly his own sins and the sins of his people.

It is our conviction that the salvation of America and Western civilization will be found in those individuals who, through worship and fellowship with God, come to know that wisdom which is from above and, thereby, become the sensitizing influence to the conscience of society.

P. M. T.

The Meeting for Worship

By W. O. Mendenhall

THE meeting for worship in the Society of Friends is unique. Christians are accustomed to assembling themselves in larger or smaller groups for the worship of God. By songs and various responses they come into a unity of aspiration and of emotion, sometimes of determination, all of which reach a height quite beyond the experience of any single individual.

But in the Society of Friends the worshipers assemble to come as a group into the presence of God, not only to express praise and adulation to Him, but to learn directly from Him. The intent is to listen as well as to talk. The purpose is not a chant, a reading, a sermon, or a prayer *only*, but a communion, a two-way conversation. It has all of the elements of a vital meditation multiplied into the dimensions of a group. Occasionally one of them may become the channel of expression of the accumulated emotion of the group whether in thanksgiving or petition, and he leads in prayer. Frequently one may become the instrument through which the voice of God may speak to the worshipers. Such phenomena are well expressed by the poets. "Words are the chariot of Jove which carried the god but which was not the god. And often Jove moved free and wide without a chariot."

The meeting for worship is essential for the maintenance of the Quaker testimonies in their most vital demonstrations of life and habits. Like all other forms of religious activity, it may be imitated and its participants may become affected by a sort of unconscious hypocrisy, but at its best, it leads its members to new discoveries in all realms of human relations and to an absoluteness in sincerity which is noted by their fellow men.

The results in lives of great integrity and the consequences of respect—even of prestige—are thoroughly illustrated in Great Britain today. The essence seems to be the sense of responsibility upon every individual worshiper to become a genuine participant in the exercise of the group. This genuine participation includes at least three things:

(1) An alert openness of mind in leaving aside or rising above one's current cares and deep-seated prejudices preparatory to receiving within his consciousness the answer to his needs, whether it be correction, direction, courage, or vision, (2) A willingness to become a channel for the transmission of a divine message to the assemblage, (3) The self-control to remain in patient, devout silence unless and until the expression of a message becomes clearly an obligation. This third is quite difficult for some.

PASTORS

In at least twelve of the Yearly Meetings there are pastors. Historically this was inevitable. When the lands of the Mississippi Valley were surveyed, farms were offered to settlers. People from all parts of the country came. Soon there were areas occupied by farm families who rapidly become acquainted, having developed a rough and ready hospitality. These areas were integrated into communities through the schools and "revival" meetings held in the school houses. If the evangelist were a Methodist, after holding a "series" of meetings, he would organize a class meeting and go on to the next school house. After several meetings, he would come around again to care for the flock; thus becoming a "circuit rider." If this evangelist were a Friend, it was utterly impractical to advise the holding of non-programmed meetings and leave the scene. He must stay on for the sake of the new "converts" who, having been related to various Protestant churches in the older home communities, would speak of the *church* and its *pastor*. This is an over-simplification but it is illustrative. Occasionally numbers of Friends going west would settle in one community and the usual form of Friends Meeting would be held.

Through the decades of pioneer days there were no families of leisure who could devote large amounts of time to the work of the Meeting. New families were coming who should be brought into contact with the people of the church. With no hospitals and few doctors, people who were sick must be cared for by friends and neighbors. Everywhere were children to be brought into Sunday School. There were marriages, births, and deaths. All of this meant an in-

sistent need for a minister who could give his time to the church. Thus, following the conditions which produced the pastoral system, came other conditions which required its maintenance. The needs and characteristics of frontier life, with its easy flowing friendliness, made mutual aid a common pattern of behavior. The members of a church were eager to share their activities and satisfactions with all in the community. This brought enthusiasm for revivals, conversions, and new members. This attitude in the succeeding generation in the church carried a sense of responsibility for the community welfare, or rather for righteousness in the community and for the saving of souls, which made the church a vital factor. This was not always so clearly evident in older Friends Meetings, but it is coming again into their current scene. As a result of these factors, we have the pastoral system throughout most of the Meetings in the Five Years Meeting and in some other Yearly Meetings.

Hazards of the Non-Programmed Meeting

Every form of religious service is subject to one form of difficulty or another. Let us mention briefly some problems of the non-programmed Meeting. One is that of too much talk by too few of the members. There can be no rigid rules here, but occasionally there are those who talk so often and so long that people doubt the sources of their inspiration, and the whole Meeting loses first its power and then its members. The duty of Elders to check on such utterances is very delicate and very difficult. In the case of preaching pastors this is handled differently and possibly more easily, though the problem is not always better solved. Another difficulty arises when the Meeting and its members become self-centered and lose contact with the community. The result is a failure to make the Meeting an instrument for extending the Kingdom of God. This clearly is a besetting danger which every church faces.

Hazards of Pastoral Meetings

The great difficulty here is in the delegation of a major part of the religious service to one man. This may and often does eventuate in a complacency on the part of members of the audience. One feels a sense of duty done on arrival, since coming is the only activity in which his personal motivation is required. The rest has been turned to the pastor and the choir. The states of mind of one who, in his own thinking, is to be interested and entertained is indeed far removed from that of one who with his fellows is there to make contact with the Spirit of God and to be restrained, encouraged, built up, or otherwise improved by that contact. Another danger is that the pastor may assume authority quite beyond his prerogative, thus creating "laymen" and releasing them from responsibility or obligation. It is not uncommon for even Friends' pastors to talk of My church, My people, My Elders, My Sunday School. Again there is always the subtle temptation to let the church, its growth, and its prestige become the ultimate goal instead of the means by which God is revealed to men.

Coordination

If these two things are granted—viz. (1) that the Friends meeting for worship, with responsibility upon every individual worshiper, is essential to the Society and (2) that pastors are here, are needed, and will continue to be required—then some next steps seem to be indicated. It is not possible, and not even desirable, that all Friends shall agree upon the details of each next step. If each type of worship and of activity shall make its contribution to a common growth we may develop a distinctly Friends' ministry which shall function for us—all of us—in a way better than we have known. Let the term be applied to all worshipers in a Meeting, not being confined to any one class such as pastor, minister, or Elder. The following are suggestions for further thinking:

1. Let us free all of the energy and time of a suitable and "called" person for the work of one or more local Meetings.

2. Let him or her carry on all of the things which a pastor usually attends to except with no responsibility beyond that of any other member in the meeting for worship.

3. Let him serve more than one Meeting if it is necessary for such financial support as will release his time and strength for his work.

4. Let Friends' pastors, Friends' conferences, Friends' schools encourage, develop, and train members other than pastors in vocal and silent ministry so that any Meeting can assemble for worship, independent of the presence of a pastor.

5. Let there be no rigid form. One Meeting may have a pastor who preaches regularly. Another may have none. One may have one who preaches little. Several Meetings may have one pastor with an assistant for Bible School or young people.

6. Let us keep to the main purpose of developing such a ministry that the meetings for worship shall be vital. Let there be a place for teaching, for exhortation, for prophetic leading, for silence, and for music in varying proportions at different times and places.

Let us hope that we may continue increasingly to have pastors who are acquainted with Friends' history and practice, who believe in and have experience with direct contact between the spirit of a man and the Spirit of God, who are so sincere and so consecrated that they may be patient and tolerant with others, and who know the meaning of the word love both toward God and man.

BLESSED ARE THE CHALLENGED

The "poor in spirit," the "meek," and those who "hunger after righteousness" are happy even in suffering because they are challenged by something infinitely finer and more lovable than themselves. On the other hand, those of us who feel ourselves to be essentially superior or inferior to all about us are unhappy, to the extent that we see only degradation and contemptibleness in life.

To many people, CPS seems essentially inferior. Conscription by its very nature tends to seriously damage the personalities of its victims, a fact which many unconscripted civilians cannot appreciate. In so far as CPS has not provided men with a challenge, and in so far as normal men cannot rise above its deadening, coercive features, CPS is disappointing. At the same time, CPS has been an inspiration to many who have found challenge even under a very imperfect system, and who are achieving the tangible, pending improvements in that system.

Men who chose prison, rather than armed service, testify by their stand that it is natural for us to come to feel that the military system in all countries is so monstrous that improvement in it, as a military system, can only mean greater savagery. The admonitions, "Thou shalt not kill!," and "Love your enemies!," cannot be disobeyed to a safe, respectable degree. Moral respectability and militarism are incompatible. In war most people let themselves be challenged or led, not by something finer than themselves, but rather by something lower than themselves, and infinitely lower than the love of Christ, who first lived constructively, and who finally suffered torture and execution in the same spirit.

FRANCIS D. HOLE.

One important development of CPS groups has been the publication of camp papers, usually in mimeograph form. They are well edited and interesting, designed primarily to keep CPS men informed of one another and their respective projects.

From Separation to Union

Among New England Friends

By Henry J. Cadbury

THE following historical record was read at the two hundred and eighty-fifth session of New England Yearly Meeting at Andover, Massachusetts, on Sixth Month 21, 1945. The union to which it relates forms a pleasant contrast to the dreary annals of controversy and separation within American Quakerism. It also indicates some of the varieties of procedure possible in creating the means for the cooperation of all Friends in an area.

Of the five groups that are joining today to form an inclusive Yearly Meeting for New England Friends, two can claim to go back to 1661. When our committee on arrangements gave that date in the application to the office of Defense Transportation, in answering the question, "How long have these meetings been held?", it must have been almost unmatched in their files. Even for Quaker Yearly Meetings, that is a good while ago. London Yearly Meeting last month described its session as only the two hundred and seventy-seventh, and the five Yearly Meetings held already this year in Dublin, Philadelphia, New York, and Baltimore count themselves no older.

While no minutes of New England Yearly Meeting are extant before 1683, it is plain that the undivided Meetings which are recorded as held for more than a century and a half after that date at Newport had been held at the same place and time back to 1661 and possibly to 1659. The evidence for the more usual date, 1661, is a letter of George Rofe, who came from Chesapeake Bay in a fourteen-foot canoe with Robert Hodgson and Robert Stage, up the Jersey coast through "the place called Hellgate." Though he was arrested at New Amsterdam by Peter Stuyvesant, the governor, and capsized with his companions in Narragansett Bay, they "appointed a general meeting for all Friends in those parts, which was a very great meeting and very precious and continued four days together."

I.

Those were critical times for New England Quakerism. The Puritans were still hanging Friends on Boston Common. In fact, the very day that George Rofe's meetings adjourned, twenty-eight Friends, held in custody in Boston jail and liable to execution, were released.

This is not the place or time to review the history of New England Quakerism. That Yearly Meeting continued an undivided existence until 1845. Long Island, which it originally included, was set off in 1695 to form with parts of the mainland, New York Yearly Meeting, but the New England yearly sessions were not small. In 1722 the attendance was estimated as two thousand. An English visitor in 1743 says there were not less than five thousand present, and another a little later says that New England Yearly Meeting had the largest attendance of any in the world. One feature of these gatherings was, of course, just the visitors. George Fox attended it in 1672, John Woolman in 1760, Stephen Grellet in 1801, and Joseph John Gurney in 1838. Nearly every year, as this year, visitors from England and from other parts of America have been in attendance.

Of the members and of the local Meetings much might be said. One of the largest Meetings was that on the Island of Nantucket. On Rhode Island proper more than half the population were Friends and the government of the colony was for over seventy years in the hands of Friends. At Boston, in contrast, the membership—in spite of the blood of the martyrs—has never been large and the local Meeting was unimportant and for periods even was laid down. Stronger city Meetings were at Newport, Providence, New Bedford, Lynn, Salem and Portland while from Connecticut to Maine country Meetings flourished. It would be invidious to select as most important a definite list of members of this old, undivided Yearly Meeting. It would certainly include the merchants, Moses Brown and William Rotch and among ministers, Job Scott.

The tendency to division which has long cursed American Quakerism was not unfelt in New England. Small secessions took place parallel to the Keithian and Free Quaker movements in Philadelphia. Before the other Yearly Meetings in America were all divided in 1827-28, some "New Lights" in New England left the Society, but that major separation led in New England to the establishment of parallel Monthly Meetings only in one place and for a short time. That was in Nantucket from 1831 to 1844.

II.

Finally in 1845 came the major New England schism, whose centennial is so auspiciously celebrated by reversal this year. This separation naturally undermined the united strength of the Society in these parts and had even more serious effects on "orthodox" Quakerism in the rest of America. The full story can be read elsewhere. See Edward Grubb, *Separations: their Causes and Effects*, 1914, pp. 77-88; Rufus M. Jones, *The Later Periods of Quakerism*, 1921, pp. 511-532; *Narrative of Facts and Circumstances that Have Tended to Produce a Secession from the Society of Friends in New-England Yearly Meeting*, 1845; John Wilbur, *A Narrative and Exposition of the Late Proceedings of New England Yearly Meeting*, 1845. The causes and character of that unhappy event I shall not attempt to describe, but shall only say that less than doctrinal differences, personalities, and persistence in rigid disciplinary measures worked mischief. At that time there was little difference in the manner of worship, since only later were programmed Meetings and pastors introduced. Both branches continued to use the same discipline for more than a quarter of a century.

(1) The two groups have been conveniently, and not too inaccurately, named for Joseph John Gurney of Norwich, England, and John Wilbur of Hopkinton, Rhode Island. The larger group, styled the Yearly Meeting of Friends for New England included then about six thousand, five hundred members in about one hundred Meetings, now reduced to three thousand in some fifty Meetings. It continued to meet at Newport until 1902, though from 1877 to 1899 it met in alternate years at Portland, Maine. Its schools at Providence and Vassalboro, which deserve mention for their noteworthy educational service to the Society, succeeded Newport and Portland as the alternating site of Yearly Meeting until in 1932 it began to meet each year at Ocean Park, Maine. It cooperated in the three conferences held at five year intervals which led to the formation in 1902 of the Five Years Meeting of Friends in America of which it became a charter member. It had adopted the Uniform Discipline in 1900. It celebrated the two hundred and fiftieth anniversary of the Yearly Meeting in 1911. Among its best known members have been Eli and Sybil Jones, Augustine Jones, John Greenleaf Whittier, and Rufus M. Jones.

(2) The Wilburite Yearly Meeting began with about five hundred members

and has now about one quarter of that number. It has had in recent years only one Quarterly and three Monthly Meetings. For many years it met in the same town and at the same time as did the larger body, but in a separate meetinghouse on Mann Avenue, Newport. Since 1884 it has met at Westerly, Rhode Island. Outside New England it has found sympathy in Philadelphia and other "orthodox" Yearly Meetings and particularly as one of a group of seven Wilburite or Conservative Yearly Meetings which for many years exchanged epistles and visitors with each other. A further division occurred in this body about 1863, when a group of them sided with the Otis group in New York. This new Yearly Meeting was called first a General Meeting, then a Quarterly Meeting. In 1911 they rejoined the Wilburite Yearly Meeting. I shall not attempt to mention any of the more prominent members of these groups. If I did so, the names would not be Jones.

III.

(3) The history of the Connecticut Valley group of Friends is an epitome of a characteristic movement of Twentieth Century Quakerism. A few faithful Friends, mostly in college communities, meeting in private homes, became a nucleus of an independent Friends Meeting. To them the shifting population of students and the more enduring enrolment of seekers has been added. More than thirty-five years ago, Friends scattered all over the central Connecticut Valley began to gather not weekly, but at longer intervals at Springfield. In 1924, without interrupting these more inclusive gatherings, meetings began to be held at Amherst and later rotated with Northampton, South Hadley, and even Greenfield. In 1937 a new lease of life in the Northampton group started the third era in this part of the Valley with a local weekly Meeting. Two years later a Monthly Meeting was formed there which became a part of the American Friends Fellowship Council. Though it was called Northampton Monthly Meeting, it embraced Friends from several other places including those already mentioned and has appropriately changed its name to Middle Connecticut Valley.

The two more southern Meetings in the Valley Quarterly Meeting are both in a sense younger than the movement just described. Though the Quaker students at Hartford Seminary in the decade before 1923 were numerous and concerned, their meetings were held of necessity somewhat sporadically, but in that year with the help of more permanent Quaker residents more regular meetings began to be held and in 1940 a Monthly Meeting was established.

At New Haven the first meetings were held about 1929. They were at first small but regular and they attracted students and others who became Friends by convincement. Their growing strength enabled them to be active in social service activities and like Hartford, with which it had friendly ties, the New Haven group formed a Monthly Meeting in 1940.

None of these Meetings has its own place of worship but they now all use rooms in college buildings more commodious than could be had in private houses. In each case a few faculty members and their families, combined with townspeople, comprise the core of the Meeting, while students, whether members of Friends Meetings elsewhere or persons newly attracted to the Society, give the meetings for worship a less elderly character than in many of our usual Meetings. The members, not newly received into these united Meetings, come from Yearly Meetings of all Quaker varieties but the local fellowship, with the desire for a united front, quite overshadows and obscures the differences between new members and old and between the older varieties. Beside the local fellowship enjoyed by these Meetings, much strength and encouragement has been due to their informal organization ten years ago into a Connecticut Valley Association. This Association has met twice a year at meetings which have been weighty with Quaker concerns, and often with Quaker visitors. Among other subjects, the complete union of New England Friends has been discussed on these occasions. Thus the way has been paved for the transformation of this group of meetings into the Connecticut Valley Quarterly Meeting and for its incorporation into the united Yearly Meeting.

(4) Another independent Meeting, involving members of all branches of Friends and friends of Friends, was organized in 1935. It was called the Providence Friends Fellowship and held meetings for worship at the Lincoln School, Providence, in the winter months with a First day school for its relatively large number of children. The adults met monthly for business in private homes. In 1939 it became a regular Monthly Meeting under the American Friends Fellowship Council, and in 1942 it cooperated with the existing Providence Monthly Meeting in holding its meetings for worship in the meetinghouse of the latter on Main Street. Thus the way was prepared for full union with the Meeting and with the Nantucket Monthly Meeting of the so-called Wilburite Friends. This triple consummation took place in Fourth Month, 1944. The united Monthly Meeting belongs to two Quarterly Meetings, and will continue to do so.

(5) Quakerism in Greater Boston has had many vicissitudes. In 1894 the fourth successive meetinghouse in the city was built in Roxbury. When it developed a regular pastoral service, a small group began to meet in a private home in Cambridge on a week-day evening for a time of unprogrammed worship. These meetings had been discontinued apparently for about a decade when they were resumed in 1911 once a month on First day afternoons. Later these meetings in Cambridge were held weekly and in a more public building, until in 1926 the Friends at Roxbury, without dissolving their Monthly Meeting, sold their property and joined for worship with Cambridge Friends on First day mornings at Andover Hall, one of the buildings of Harvard University. In 1937 the joint group secured a property of two lots on Longfellow Park in Cambridge, organized a corporation to hold it and to carry on other business as an independent Meeting of Friends, altered the residence already existing on one lot and built a meetinghouse on the other. The Meeting then grew both in membership and in attendance until the outbreak of the war, when gas rationing reduced the latter somewhat and led to the establishment of a separate meeting for worship at Wellesley.

When at last it appeared likely that the two New England Yearly Meetings would unite, the Friends Meeting at Cambridge agreed to join with them and, following the plans of the joint committee on union, it worked out with Boston Monthly Meeting a procedure for complete local union. This was consummated in the autumn of 1944. The corporate identity of Boston Monthly Meeting was kept, but the name of Friends Meeting at Cambridge was adopted. The membership and the finances of both Meetings were combined. The joint Meeting was accepted as a constituent Monthly Meeting of Salem Quarterly Meeting as Boston Monthly Meeting had been before. At the same time it became a member of Friends General Conference. A few of its members retain membership in Yearly Meetings outside of New England, but others have transferred their membership from such Meetings, and many have been members of one or other of the two New England Yearly Meetings. An important proportion have joined Friends by convincement in recent years and are neither concerned with nor well informed about traditional divisions in the Society.

North Carolina Yearly Meeting Faces Social Responsibilities

MEMBERS of North Carolina Yearly Meeting, which had convened annually for two hundred and forty-seven years, learned only five days before opening its 1945 sessions that the ODT would permit the entire official delegation to be present. Complete as are the functions of a Yearly Meeting, there was nevertheless an undertone of unity drawing together diverse personal interests toward the desire for "earnest, prayerful consideration of what may be done to further universal brotherhood."

Piercing the heart of the present situation among Friends was a searching analysis by Elbert Russell presented Wednesday evening as the historical address, "The Inner Light in the History and Modern Problems of the Society of Friends." In conclusion he said: "We must go back to our congenial belief that externals are irrelevant; that neither silence nor music; that neither baptism nor lack of it; neither the outward elements of communion nor a stereotyped liturgy; neither ordained priests, nor the absence of them, commends us to God or is an essential condition of salvation or of the Christian life. . . . It was the distinctive fruit of the practice of following the Inner Light in the early days that justified it. . . . What have we to offer the world that the rest of the Protestant world does not offer, if it is not spiritual autonomy of the individual, Christian freedom and democracy, and universal brotherhood?"

Recognition of the timeliness of Dr. Russell's address was made in the decision of the Historical Society of the Yearly Meeting to publish it in booklet form. It will be received by Friends everywhere as an important document, not only for its historical interpretation but also for immediate concerns of the Society.

Reporting for the Peace Committee, Samuel R. Levering called for clearer testimony of the Society in its action for world brotherhood. He presented for the Committee a resolution on peace building which was unanimously adopted by the Yearly Meeting, to be sent to the President of the United States and other civil officials and to be used within the Yearly Meeting.

The Peace Committee also announced the appointment of R. Joy Briggs as full time peace secretary for the Yearly Meeting.

Friends heard with evident appreciation two informative messages by E. Raymond Wilson on problems of international and domestic issues. He urged a higher standard of moral conduct not only in political organization but also in social, cultural, and economic cooperation. In his second address he gave a strong appeal for abolition of peacetime military conscription.

Errol T. Elliott brought a helpful message on Thursday night, outlining three major tasks of the world church: (1) "to hold judgment over the acts of all nations and groups as well as all persons"; (2) "to bring about the sensitizing of conscience"; (3) "to refine the techniques of goodwill." Errol Elliott's participation in meetings for worship and his discussion of the Five Years Meeting was also received with gratitude.

Milton Hadley, who has come to North Carolina from Quaker Hill, Indiana, as minister in Springfield Monthly Meeting, asked Friends in his Friday night address on "The Church and Community Social Life," to investigate the possibilities of creative recreational activities which will "raise the level of social life in the community," especially for young people. He noted with disappointment the loss of young Friends in rural communities as a result of commercialized recreation in urban areas.

The Yearly Meeting instructed its Permanent Board to make a careful study of the proposed amended Discipline for the Five Years Meeting, in order to stimulate wider preparation and to assure careful consideration at its next session. D. Virgil Pike was selected chairman of the delegation of eighteen members to attend Five Years Meeting. Algie I. Newlin, Dorothy Lloyd Gilbert, Byron Haworth and Robert Crow were again approved as Presiding, Assistant, Reading and Announcing Clerks, respectively.

The Yearly Meeting approved an increase in the annual budget from $19,777 to $21,635, with largest items designated for Five Years Meeting and its Boards, Promotion and Budget Committee, Evangelistic and Church Extension Committee, Guilford College, and American Friends Service Committee. Total membership was reported as 12,707.

Philip Jacobs and Leslie Shaffer brought messages which renewed interest in the status of Civilian Public Service and work of the Friends Fellowship Council and World Consultative Committee, and caused Friends to realize that their support of these endeavors is probably not equal to their real interest.

Clyde A. Milner, president of Guilford College, characterized the past year in his annual report, as one of growth and planning for the South's only Quaker institution of higher learning. In addition to completing the first phase of a campus development program with contributions of $360,379, well over the minimum goal of $350,000, the College made substantial growth in its service to the Yearly Meeting through addition of the Arnold Memorial Biblical Collection, coming through Dr. Elbert Russell as professor of religion and College pastor, and in the awarding of sixteen scholarships of $100 each to young Friends from the eight quarters.

At the session on education, Dr. A. Wilson Hobbs, dean of liberal arts at the University of North Carolina, gave an address on "Friends and Education."

Members were led to search themselves in the light of God's will in a series of four morning devotional addresses by Clyde Milner on the general topic, "Which Way?," when he asked Friends to answer this question in terms of advancements or regression of the church; progress in "education that is religious;" direction of world affairs and responsibility; and personal devotion and commitment.

The Committee on Evangelism and Church Extension, with Nathan Andrews, chairman, reported the beginning of the first year's work of Bascom Rollins as full time evangelist; placement of two new young ministers, Harold Ritze at Kernersville and Luther McPherson at Science Hall; and other ministerial changes, including announcement that Howard and Lalah Yow of Winston Salem have been appointed to Africa under the American Friends Board of Missions. A series of sixty-four special meetings was recorded, with two hundred eighty-three new members. Fredric Carter made his second annual report as Executive Secretary of the Yearly Meeting.

The Young Friends Board, Mary Elizabeth Pittman, chairman, held its annual meeting on Friday afternoon and heard a special report by Martha Belle Edgerton of summer service work. The Women's Missionary Union met at the same time, with Rosa D. Glisson, state president, in charge.

A popular and worth while feature of the week was the Junior Yearly Meeting directed by Alice Hazard White and Lucretia Moore, with a full, daily program throughout the week. Activities consisted of meetings for worship, study of Quakerism, study of Palestinian life with use of the Arnold Memorial Biblical Collection, recreation period, and a daily crafts period in which

articles were made for the American Friends Service Committee for European children.

With renewed zeal and rededication, Friends of North Carolina concluded their two hundred, forty-eighth annual sessions with the Yearly Meeting sermon by Elbert Russell, more conscious that the "goodness of God leads to repentance," and praying for the kind of world peace that is born of true brotherhood.

J. FLOYD MOORE.

THE FIVE YEARS MEETING PROGRAM IN PREVIEW

The printed program for the Five Years Meeting sessions will soon be circulated. In the meantime Friends will be interested in knowing the general picture of those sessions.

Each day will find its spiritual foundations largely in the six groups for worship which will be followed by the Commission discussions. These will convene at eight-thirty each morning. Those attending the Five Years Meeting are asked to choose one of the groups and remain with it through the sessions. Commission statements are now on sale at ten cents each or one dollar for twelve copies. Order from the Five Years Meeting at Richmond, Indiana.

Each Commission group will bring a summary of its discussion before a full session of the Five Years Meeting with a view to wider consideration. Most of these are scheduled for the morning.

The afternoon sessions will be used largely for business and the consideration of the activities of our Boards and Committees.

After the sessions are opened on Wednesday evening by Allen U. Tomlinson, Presiding Clerk, the evening will be given to the evangelistic interest with an address by R. Ernest Lamb of California.

Elbert Russell will speak near noon of the first three days on, "The Message of Christ." On the last two days W. O. Mendenhall will speak on, "Applying the Message of Christ."

On Thursday evening with Alvin T. Coate presiding, Rufus M. Jones will give the Isaac T. and Lida K. Johnson Lecture. Friday evening is being arranged by the Board of Missions with missions and the world picture in mind.

Saturday evening will be in charge of Young Friends with Clarence E. Pickett giving the principal address. Other features are also arranged.

On Sunday morning Rufus M. Jones will bring the sermon while Alexander Purdy will give the afternoon address. Sunday evening will be given to a musical program furnished by talent from our Friends' colleges. Russell E. Rees is Chairman of the Committee on Music for the sessions.

Tuesday evening will end the sessions with Leslie D. Shaffer presiding, Elizabeth Hazard leading in a devotional meeting, and Errol T. Elliott bringing the concluding message.

We are glad to hear that English Friends will be with us. Representatives are also expected from other countries. Philadelphia Yearly Meeting is sending a goodly number of fraternal delegates. Friends from all Yearly Meetings outside the Five Years Meeting are heartily welcomed also.

Two major items of business will be the report of the Committee on Revision of Discipline and the Committee on Pensions. Delegates are urged to have these two concerns well in mind. The proposed revision (Faith and Practice) has been widely circulated. The report of the Committee on Pensions has been sent to all delegates.

It is true that the Five Years Meeting is an organization for business, but it is equally true that its sessions constitute a conference on spiritual concerns as they relate to the individual and to the world. In no sense do we come together for grinding out business. The Five Years Meeting is less a machine, than an organism. It is the concentration of our common aspirations and services as Friends. The central purpose is well defined in the theme for the forthcoming sessions, "The Message of Christ for Today—Through Friends."

Printed programs will be circulated soon to all delegates and alternates and to all members of Commissions. Other Friends may secure them by writing to the Five Years Meeting.

In the meantime we are cheered by the apparently large number of concerned Friends who are planning to attend. All Friends and non-Friends are heartily welcomed.

THE PROGRAM COMMITTEE.

Robert Shattuck, new Joint Secretary for C.P.S. and the Peace Board of the Five Years Meeting, takes up work September 1st.

WHEN QUAKER HANDS ARE APOSTOLIC

T. Z. Koo, prominent Chinese Christian, attended the San Francisco Conference as an adviser. Joseph Elkinton laid "apostolic hands" on him at the beginning of his career. His son, Howard Elkinton, tells the story thus:

"Most of us are spiritually set or closed, but there are times, especially in the life of a youth, when he or she stands open. It is then that a person traveling in the Master's service may say just the right word at the right time. I always think of T. Z. Koo as the most extraordinary example of a person who had just such an experience. My father was on the Yangtze River. On deck he noticed a group of young Chinese men talking together. He was 'led' to approach one, place his hand on the young man's shoulder and say, 'I perceive that thou art a Christian.' The young man was amazed. How did this foreigner know that he was wrestling with a decision about Christianity? How did he know that he could understand English? He stuttered, 'How do you know?' The answer was instant. 'Because of the light in thy eye.' The sudden touch, the quaint language, the comment under a sense of authority, all impressed the young man so that he turned away from railroading, which was to be his profession, and joined the Y.M.C.A., to which he devoted the rest of his life."—*Friends Intelligencer*, Fourth Month 28th, 1945.

FOXHOLE RELIGION?

Foxholes do not make Christians, but instead some eighty percent of servicemen returning from the Pacific war are decidedly skeptical in their religious convictions, Transport Chaplain Lewis A. Myers states in an article in the *Arkansas Baptist*. He writes: "The principle is that foxholes are not valid agents for making Christians, for destroying atheists, or for driving men to God, or even closer to Him. It is admitted, of course, that some men, suddenly left without adequate physical defenses and under great fear, have thrown themselves upon God's mercy, promising and actually keeping faith that they would thereafter give diligence to Christian service in exchange for preservation of health or life. But that group is not, relatively, larger in the military than is found back at home in normal civil life."—*Religious News Service.*

With German Quakers

Taken from Alice Shaffer's Letters
July 16 to August 7, 1945

ON exactly the 5th anniversary of her departure from Berlin, Alice Shaffer has now started out again in Frankfurt-am-Main to retie our bonds with German Friends. Here are some of her first impressions in Frankfurt:

"As one rides in from the airport the first thing one notices is the amount of bicycle travel, and frequently it accommodates a second person, very often a child. In front of the main depot here one sees a constant stream of people with indescribable luggage, some of which looks more primitive than anything one could see in Paraguay. They have all kinds of combinations of clothes, including faded, worn bits of military uniforms, etc. They all look so tired and worn, with little children who show hard travel sitting on the luggage. One sees carts, wagons with poles covered with canvas that resemble covered wagons, etc., and rucksacks, boxes, baskets and bundles with personal effects. Just now the people about Frankfort seem to have access to some garden products, as one sees from time to time persons carrying them. One still sees the small gardens out of the city, but nothing but bricks and twisted metal everywhere in the city. I have seen one house with geranium boxes out, yet roses are for sale in the streets and people stop and buy. . . . People who are living about here somewhere (where I can't imagine) look clean, even though their clothing shows its age and wear. Most women's shoes seem to be of wooden soles, and a large percentage of the women wear stockings. Fairly well-dressed men scour the streets and pick up cigarette butts, and some children beg chewing gum and chocolate from the soldiers."

Alice felt it was far too early for her to make an appraisal of the general situation, but had the impression that the people were hard at work. She also mentioned the helpfulness of the local policemen.

German Friends

After many days spent in a vain search, often on foot, for German Friends in Frankfurt, she finally met with a number of German Quakers. Members of the Paquet and Schlosser families were not among them. Their houses she found either destroyed or uninhabitable. All of the German Friends had been bombed out or had had their homes requisitioned on two hours' notice. Without mail service, telephone, and with extremely limited transportation, in addition to all the other difficulties, it has not been possible so far for German Friends to meet together frequently to start helping others.

Among the Friends she met were: Leonore Burnitz, happy to see an American Quaker in Germany so soon, yet deploring the terrible name of Germany in the world; Else Wust, now back at her job in the Frankfurt Central Police Station, working with women and girls brought in there; Elisabeth Mann; Ilse Petersen, whose husband and son are missing and Mrs. Petersen's sister, Mrs. Hillmann; and, last but not least, Carl and Eva Hermann.

Alice's meeting with the Hermanns was most moving. Both had been condemned to hard labor and had already served more than two years in prison. Both had come out stronger, more radiant, and with an attitude and message that made a most powerful impression on all their neighbors as well as on Alice.

Alice wrote: "Everyone here (Frankfurt) wants to join me in sending their greetings to American Friends, and they look forward to the day when more personal contacts will be possible. They were very grateful for the message from American Friends." And so it was in Berlin.

In Berlin, after spending hours getting cleared at the airport, Alice was finally put up with a WAC attachment in the suburb of Zehlendorf. Armed with a permit "to visit civilians in the Berlin area, regardless of the zone occupied," she set out to locate Hans Albrecht. "I found the house directly and felt extremely happy to see a sign on the gate: 'Religiose Gesellschaft der Freunde — International Quaker Büro for the American, English and German Quakers.' . . . A most Friendly place indeed with such familiar surroundings as a picture of the Jordans Meeting House, a quotation from George Fox on the wall, bookshelves filled with Quaker books and on the window sill, Thomas Kelly's *Holy Obedience*. I was just opening it when Hans appeared. . . . Hans has lost much weight as has everyone here, and looks quite a bit older, but at once his fine spirits and good humor made me realize that it was the same Hans Albrecht with whom so many of us have worked and worshiped. . . . In Frankfurt, they said my coming was 'fantastic,' but here they said it was 'unbelievable'!"

Alice also met Erna Klausch, with whom she had started corresponding more than twenty years ago. She was thin and completely whitehaired, but greeted Alice with a grand smile. Somewhat later, Erna's husband, Gunther, arrived: "He started to say something and broke down completely." The joy of meeting a friend who had come into their loneliness was too great. He had simply lost control of his nerves. Together they went to see the Halles. Olga, who had gone on with her work at the Quaker office, looked extremely thin and worn. Her husband and daughter, however, seemed to be in better condition.

The Friends will meet at the Quaker Büro meeting room, the only part of the Büro left undamaged. Quaker headquarters will be at Hans Albrecht's home in Berlin, Nikolasse, Normannenstr, 12.

German Friends and United States Officials

While in Frankfurt, Alice had arranged for Carl Hermann to meet Major Crum, who welcomed this opportunity and asked for a memo from Carl about himself, his experiences, his plans and his ideas about re-education, etc., and the work German Friends could do. Carl will have an appointment after Major Crum has studied his memo. Alice also wrote a short statement for the Major on the German Yearly Meeting.

In Berlin, Hans Albrecht had already established contacts with the military government. With Alice's help, a letter was submitted to the United States authorities certifying that Hans Albrecht's home was to be Quaker headquarters and therefore exempt from requistion for the armed forces. In general, it appears that the United States officials were quite willing and ready to make contact and cooperate with German Friends.

CALIFORNIA CLIMATE IMPROVES

Governor Earl Warren has vetoed the "conscientious objector" bill which would require applicants for public jobs to state whether or not they would be willing to bear arms in defense of the United States.

In his veto message, the Governor said the measure sought to do by indirection what it would not be constitutional to do directly — bar conscientious objectors from public employment.

"We do not want to initiate a type of legislation which might degenerate into witch hunting," he said. "In the last analysis the question resolves itself into whether we shall punish throughout their lives those who hold such beliefs. I am satisfied that the people of our country do not find it in their hearts to do so."

STRENGTHEN THE BRETHREN

How thankful we should be that in spite of our weaknesses and failures we can be, and are forgiven by Him who gives us life, and that we are not permanently disqualified from doing our small individual part in God's work in the world.

I am thinking of the occasion of the last supper, when Jesus was speaking to the Disciples of things to come. He told them that Satan would sift them all as wheat is sifted and, turning especially to Peter, said: "But I have prayed for you that your faith may not fail, and you, when at last you have come back to your true self, must strengthen your brethren." To which Peter eagerly replied that he was ready to follow his Master both to prison and to death. But Jesus knew that before the cock crowed, Peter would have denied him three times.

How like Peter most of us are. Having felt the sweet compulsion of Christ's living presence in our lives, and tasted of the peace and strength which he brings, we declare ourselves unreservedly ready to follow him. And yet, how often it happens that before the day is over, we have denied that we knew Him —denied it in thought, if not in word and deed. Somehow our weaknesses seem to rise up and overtake us; we know not how, who have vowed such constant loyalty.

While these lapses are painful and serious, they need not be fatal if we truly love the Lord. For we know that we do recover, and with a sudden realization of what has happened, are tendered anew by a surge of love for Him whom we have in weakness left unacknowledged. It is this surge of returning love that brings us back again to our "true selves."

Is it not a wonderful consolation to know that even when we are taken in weakness, Christ's great love is poured out for those who have begun by receiving him, and that our apparent failures are shot through with the saving power of this love? It is his prayers which protect that platform of faith which we have begun to build, so that it is not destroyed in the storm of our temptation, and so that we can once again stand thereon, and are not without a foundation.

We recover from these experiences in unwatchfulness with mingled feelings. There is the despair of remorse. We feel that, even though we have come back to our true self, we are unfit to claim discipleship with Him. We are tempted to feel that any work which we might do in His name, would not be acceptable. This suggestion is sometimes so overwhelming that it all but smothers another feeling which is its opposite: this is the shoot of joy and gratitude which springs up because, deep in our hearts, we have an abiding sense of having been forgiven. We know with the inexpressible knowledge of the soul that we have not been abandoned by him whom we would call Master, and this gratitude cries loudly for expression.

Let us take care to give heed to this joy, and to understand that the remorse is only a part of Satan's sifting. And as we look about us for an opportunity to give expression in some way to our gratitude, let us remember that while such opportunity is legion, Christ has given us a wonderful first command in this direction, so full of hope and divinely-given responsibility:

"And you, when at last you have come back to your true self, must strengthen your brethren."

WELDEN REYNOLDS.

A NEW AVENUE OF SERVICE

The Service Committee has been seeking ways in which young pacifists reaching the age of eighteen could be deferred for important social or relief services. We have been informed by the Brethren Service Committee that they would like us to help provide ten or fifteen qualified Friends who would like to serve in their livestock shipping project, described by them as follows:

UNRRA has asked the Brethren Service Committee to supply livestock attendants for a number of shipments of livestock to Europe this summer. The attendants will be employed by the War Shipping Administration through UNRRA. Regular seamen's wages will be paid to the Brethren Service Committee for repayment to each attendant according to his need or desire. If attendants wish to return all or part of their wages as a contribution to the service program, the Brethren Service Committee will be glad to receive it. Each voyage requires sixty days.

If you are interested in applying for an attendant position, please fill out an application and send it to Ben Bushong, Fulton Building, Lancaster, Pennsylvania, immediately.

CPS MEN TEST DDT

Once again C.O.'s are playing an important role in testing new uses for the powerful insecticide DDT. In the summer of 1942, experiments on lice-carrying CPS "guinea pigs" led to the development of methods for applying DDT and for administering it on a large scale to destory the dreaded typhus-carrying louse. In the current experiment, instead of serving as "guinea pigs," CPS man are assisting as research workers and technicians in tests to determine the ways and the extent to which DDT can be used on a large scale to kill pests harmful to plant life—especially to farm crops.

According to the Asociated Press, "the most carefully controlled anti-pest experiment ever attempted" began this week when an Army plane sprayed DDT over one hundred and seventeen acres of woodland in the wild life refuge at Patuxent, Maryland, (CPS Number 34) where for nearly two years conscientious objectors and others have been mapping out the refuge, noting the position of nests, insect hills, and breeding places of pests. No other area in the world has been so minutely mapped and the Fish and Wildlife Service and the Agriculture Department expect the experiment to provide complete information on the effect of the potent insecticide. Sometime after spraying, the area will be examined again and a record made of the action of DDT." This is "the first real step toward preparing for the release of DDT from the military services to civilian markets and whatever the results, the experts said, the new experiment would serve as a valuable guide to civilian use of DDT."

Information.

CONTRIBUTORS

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E. MERRILL ROOT—Professor at Earlham College, Editor of Poetry for THE AMERICAN FRIEND, R. R. 4, Putnam, Connecticut.

ALICE SHAFFER — Now in Germany representing the American Friends Service Committee.

LUCIA TRENT—One of the few outstanding women poets now writing in America, daughter of Professor Trent of Columbia, Box 2032, San Antonio 6, Texas.

R. FURNAS TRUEBLOOD — Minister of West Richmond Friends Meeting, 234 College Avenue, Richmond, Indiana.

INTERRACIAL WORK CAMP

A group of college students in Chicago, under A. F. S. C. direction, has undertaken to clear lots for playgrounds as their summer work camp project. A first-hand study of housing and other community problems is carried on to give meaning to the actual labor. Membership of the group is interracial, and the work is being done in Negro or partly Negro neighborhoods.

The campers report, "The project has been going well. By the end of the first week, cans, big rocks, dead dogs and assorted trash had been cleared off the lot, holes were filled in and we were about ready to spread cinders and dirt over the top.

"Our community contacts have continued well. Boys of the neighborhood, both white and Negro, have been working with the campers. Older people stop by occasionally to see what we are doing. One old Italian fellow keeps coming by to offer us wine and spaghetti. Another man wanted us to give him a job. When he understood that we worked for nothing, he stood for a while muttering, 'Crazy, crazy.' On Tuesday we had adult assistance on the lot. Three people who work for the construction firm across the street, from whom we have borrowed a wheel barrow, put in a little while. Thursday, two little girls worked with us,—Joannie, a little Italian girl from across the alley who said her mother told her she could work with us, and Margie, a little Negro girl who worked down the street. They sang for us, Margie singing, "Jesus loves the little children of the world . . . red and yellow, black and white, they are precious in his sight."

RURAL PEOPLE AND RELIEF NEEDS IN EUROPE

Do you ever feel helpless and completely inadequate in the face of the terrific need in the world? The Chinese have a proverb: "It is better to light a small candle than to curse the darkness." Here are listed some ways in which nearly everyone may help:

1. Heifer Project — Individuals or groups may donate dairy heifers to be sent abroad. This will save babies and children. You may give money toward this project. Send for a special explanatory bulletin.

2. Cereals, to feed people. Can your meeting, church, club or other group get gifts of grain and fill a carload in your neighborhood?

3. Dairy Feed — The Dutch saved eighty per cent of their dairy cattle, but there is a desperate need for feed. If feed does not reach them by winter many of the dairy cows will have to be slaughtered. This will mean more hunger among the children. Can you organize your neighborhood and give a carload of wheat, corn, oats or other gain. The Dutch government promises cars on the siding at the nearest shipping point. Members of the Church of the Brethren near Gettysburg, Ohio, shipped a car of wheat about August 1. The Brethren in southern Ohio are working on a goal of twenty cars of wheat. At New Paris, Indiana, Brethren and Catholic farmers are working together to fill a car of wheat.

4. Seeds—Farm people may give field seeds, such as wheat, oats, rye, corn, or barley in quantities of a bushel or up to a carload. Children may collect garden seeds of all kinds or send money to buy them.

All of these projects will *help people to help themselves.* The heifers are moving to Europe, now. Now is the time when the needs are great. Most of us are little people, but if we unite our best efforts we may light *many candles.* Stir things up in your community! See what you can do!

The Rural Life Association is working with the Brethren Service Committee on these projects. For further information write to our office at Quaker Hill, Route 28, Richmond, Indiana.

F. A. U. REPORT

The following summary of the activities of the English Friends Ambulance Unit has been received. A. F. S. C. representatives are at present working in close cooperation with the FAU in France, Italy, India, and China.

"At present we have one hundred and thirty members in Germany, organized in teams in displaced persons' camps. We hope to put fifty more people in the field in the next few weeks. These will be experienced men who have been working mainly with the French Army, with military casualties.

"In the Mediterranean, we have reports of extremely useful work which the Unit has been able to do in Greece and the Islands. Our work in Greece itself is mainly in the wilder regions on the west coast, where we have been responsible for food and clothing distribution. (Editorial Note: It is hoped, however, that rehabilitation work may soon replace the administering of actual relief. A program for training youth leaders to cope with a serious youth problem, has already been begun.) In the Dodecanese, we have teams responsible for refugee camps and a small number in Yugoslavia have been engaged in transportation of relief supplies. In Italy work has moved to the North, and twenty-five of our members have gone into Austria for work in displaced persons' camps. In all we have two hundred and ninety-four people engaged in civilian relief in Europe."

OF INTEREST TO CLOTHING COMMITTEES

John Judkyn, A.F.S.C. worker in France, has sent the Committee the following story of the Quaker clothing work in Le Havre, France:

I wished so much that those who have worked so devotedly to make, collect and pack clothing for the AFSC could have been with me yesterday when I visited Le Havre. Having seen London and Plymouth and other badly blitzed cities in England, I was prepared for scenes of great destruction, but the damage far surpassed anything I had expected. It was difficult to believe that it had all happened eight months ago, for so little seemed to have been done since the city was laid waste. A few shops remained but they did not contain many articles of clothing, and for those citizens who had survived the bombing there was no way in which they could set up house again and restock their wardrobes as in England. All they could do was to wait . . . wait for supplies that didn't arrive, and wait for a place to live.

In the midst of this scene of tragedy and want is an oasis, the Secours Quaker Vestiaire; it is housed in one of three long wooden huts in the garden of a blitzed house. The interior is new and clean and cheerful with pots of flowers on the counter and in the windows. It is a long low building and its walls are entirely covered with rows of deep shelves which are stacked high to the ceiling with clothing of all descriptions. Everything is well arranged and organized according to size, etc. I recognized some of the suits and dresses made in the New York workroom as well as patchwork quilts and the coverlets made up from knitted squares which are often sent us. Down the center of the room were more large racks containing overcoats and shoes.

I talked with the people working there and they pointed out that everything seemed to arrive in splendid condition and without any sign of moth. They told me many stories of the joy that this clothing was giving to the people who receive it every day, not only because they are getting something they have been needing for months, but also because they realize that what they take away with them often represents hours of loving care on the part of some unknown person several thousand miles away. They are deeply touched by the thought that anyone should care enough for them in their distress to do this for them.

Having had this glimpse of the Vestiaire at Havre, I could not help feeling profoundly thankful for the hundreds of sewing groups all over the United States which I know are working for these people and others like them.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

Using the Sunday School as a Means for Nurturing the Spiritual Life

By R. Furnas Trueblood

"IT seems like all we do is make the wheels go 'round."

These words of the Sunday School Superintendent made the minister, who was standing near by, listen more closely.

"What do you mean?" he queried. "I happened to hear what you said just now."

"Well," said the Superintendent, "Our Sunday School doesn't seem to be accomplishing much. I said we just keep the wheels going 'round, and that is about all. I don't know what to do next. Maybe you may have some plans to propose."

The minister suggested that they have a meeting of the Christian Education Committee. "I think I do have a proposition to make at that time."

To make a long story short, the meeting was called, and the minister introduced the new theme for the year as announced by the Board on Christian Education. "The theme," he said, "is 'Strengthening the Life of the Spirit'." Then he went on, "That has given me the idea that it might be helpful for all of the teachers and officers to hold a one or two day "Fellowship Retreat" where there would be time to consider the theme and all of our work in the light of that theme. I believe it would be a great help to our Sunday School and give us all new courage and enthusiasm and hope," he said in closing.

It caught the imagination of the group at just the right moment and immediately they began making plans for such a meeting. They found guidance and help through an article in THE AMERICAN FRIEND written by Lillian W. Shepard. The enthusiastic secretary of the committee wrote out this invitation:

It isn't a Sunday School picnic;
And it isn't a great convention;
But a time to think,
And a time to pray—
A time for fellowship
Through the day.
There'll be no formal classes
Nor any great orations,
But a chance to dream
And a chance to see
What the Spirit of God
Would have us be.
For we have a task that's glorious;
And with all our limitations
We need to think,
And we need to pray,
And dream and plan
To follow God's way.

Now while this was an imaginary situation and incident, It might have happened almost anywhere.

Let us go on, and imagine what some of the results of that "Fellowship Retreat" might have been. Perhaps they were something like this.

First, the fellowship was excellent. Each teacher and worker came to know and understand the others better.

Second, a new spirit of hope and determination and a new inner inspiration came to almost every person present. They said, "We feel like new people. God helping us, we are going to do our best:

to keep the life of our own spirits renewed day by day by continued fellowship with our Lord;

to learn better methods of teaching;

to learn more about our pupils;

and to watch for every opportunity to strengthen the spiritual life of every pupil."

Third, some of them were particularly interested in making worship in the Sunday School more meaningful, not only for the adults, but for everyone in attendance. They formed a committee to study worship, and brought back their findings to the whole group. That really was an eye opener and an inspiration to several of the teachers who had never had much experience. And one department superintendent said, "I never dreamed that worship in Sunday School could be made so meaningful. I thought it was just a program to take up the time until late comers arrived, or at least to help get the whole group together so that announcements could be made before they went to classes. Worship that year, through the whole Sunday School was different, was hopeful, was challenging and inspiring, and the pupils felt the difference. For some reason, disciplinary problems grew fewer and fewer, and interest and attendance at the opening sessions grew more and more.

Fourth, the teachers all resolved to prepare every lesson well, and when they could not be present, to provide a substitute, and help the substitute to know how to carry on. In fact, some of the teachers tried the experiment, under the approval of the Christian Education Committee, of having apprentice teachers, or assistants who were learning Sunday by Sunday, and ready to go ahead with the work when the teacher had to be absent. Each teacher said, "When I prepare the lesson now, I'm going to think first of all of my pupils and their needs, and I am going to watch for every opportunity to help them." Some said, "We are going to develop projects and plans for out-of-class work to enlarge the outlook of our pupils and to give them greater opportunity for expressing their Christian thoughts and ideals in terms of every day living."

Fifth, one committee of teachers started the idea of doing something more than had been done before to help acquaint the homes of the children with the work done in Sunday School. They found many thrilling opportunities for conversation with parents, guidance in the selection of good books for parents and children, and studying with the parents on topics of interest to both, such as, "How Do Children Grow in the Spiritual Life?" More and more of the parents began wanting to come to Sunday School with their children instead of being content just to send their children, because they said, "This Sunday School is doing so much for all of us."

One of the teachers discovered that one of the greatest opportunities to strengthen the spiritual life of three boys in her class came through an unexpected incident in class. It was something that she had not planned at all. But, she had her eyes open, and she wisely used the moment and the occasion. When she told this incident at the next teachers' meeting where the sharing of experiences had been found so helpful, some others said, "We never realized before what opportunities we have. Why, this teaching job is really like a great adventure and it is thrilling to see how God blesses our work when we have learned to seek His way and work with Him."

The minister heard that joyful remark, and in his own heart he said a glad "Amen."

The National Temperance Movement, 1921 Chicago Temple Building, 77 West Washington Street, Chicago 2, Illinois, is appealing for able young men who will devote their talents and years in the fight against liquor. Young men returning from armed forces or CPS may be especially interested.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

HOPE'S FIRM ANCHOR—LOVE

That hope we have as an anchor of the soul—an anchor that can neither break nor drag.—Hebrews 6:19.

* * * *

Therefore love is the highest bliss that man can attain to, for through it alone he truly knows that he is more than himself, and that he is one with the All.

RABINDRANATH TAGORE.

* * * *

Love hath no physic for a grief too deep.

. . . .

Because my grief seems quiet and apart,
Think not for such a reason it is less.
True sorrow makes a silence in the heart,
Joy has its friends, but grief its loneliness.

ROBERT NATHAN.

* * * *

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.

ANONYMOUS.

* * * *

And behind this pain of loneliness, the deepest and most profound and hidden of all human desires; the desire to love and to give oneself in love and to be part of the living stream called brotherhood.

CARL E. JUNG.

They that love beyond the World cannot be separated by it.

Death cannot kill what never dies.

Nor can Spirits ever be divided that love and live in the same Divine Principle; the Root and Record of their Friendship.

If Absence be not Death, neither is theirs.

Death is but Crossing the World, as Friends do the Seas; Thy live in one another still.

For they must needs be present, that love and live in that which is Omnipresent.

In this Divine Glass, they see Face to Face; and their Converse is Free, as well as Pure.

This is the Comfort of Friends, that through they may be said to Die, yet their Friendship and Society are, in the

GOLD STAR MOTHER

Upon her island of sorrow
She lies alone, marooned,
Nursing the fever of anguish
And grief's unhealing wound.
And we, who in boats of rescue
Would reach her with hands of grace,
Shrink from disaster's pattern
Printed upon her face.

LUCIA TRENT.

MAN'S PATTERN

Upon the world's chaotic wilderness
Man sets his pattern of order or stark distress,
The accurate pattern of poets' ecstasies
Or bombs that force a nation to its knees.

LUCIA TRENT.

CHILDREN OF VISION

They are the children of vision,
They are the glory-shod,
Those who would fashion a heaven
On land their fathers trod.

They battle with spectres of hunger,
They war with the dragons of want
While swarming demons of ignorance
Threaten and jeer and taunt.

They fight through monopoly's marshes,
In jungles of dread cartels.
They carry their blood-spattered banner
Across a thousand hells.

But their faith is like sap in the springtime,
Their courage like sturdy wheat.
In their eyes is the sun of tomorrow
Which will never be quenched by defeat.

They are the children of vision,
They are the glory-shod,
Oh soon may they fashion a heaven
On land their fathers trod!

LUCIA TRENT.

THY KINGDOM COME

What Kingdom are we fighting for, what free
Country is this where all our youth must train
To rush with bayonets, to crush, to brain?
Is this the essence of democracy?
Or when administrators must agree
To store up food and clothing and explain
In abstract words that hungry children's pain
Is unavoidable, will have to be?
A Man remarked of children long ago,
"The Kingdom should be made of such as they;
Forbid them not." And He it was who fed
Five thousand with few fishes and some bread.
Would He not think the same is true today
And that the Kingdom's coming is too slow?

MARY HOXIE JONES.

REALISM FOR REALISTS

"Be hard, be hard!" the Realists say.
Men heed: their souls grow bleak and grey
Like the steel, like the stone,
Like the arid, aged bone.
Steel rusts; stone crumbles; bone gone brittle
Snaps although the push be little.

Meanwhile watch an acron fall
On a boulder's granite sprawl:
Wait a single century—
Splintered rock and splendid tree.
Or bind a sapling with a chain:
In a decade come again:
See the sullen steel lie broken
By arboreal fiat spoken.
Or let softest water glide
Over marble's rigid pride . . .

Stone and steel, be hard, be hard!—
And be ever on your guard.
As for me, I choose to be
Soft as water, soft as tree.

E. MERRILL ROOT.

best Sense, ever present, because Immortal.

WILLIAM PENN.

* * * *

The Lord is my good Comrade: He leaveth me not alone.

Though I travel far from home and kindred, yet He goeth with me; He himself hath left home and kindred—for my sake.

Though I dwell lonely among crowds in a great city, yet He lodgeth with me: He too hath moved amid crowds where no friendly face was seen—for my sake.

EFFIE RYLE.

* * * *

Our Father, who has made us members one of another, wherefore no one liveth to himself, but all find their true life in fellowship; vouchsafe Thy present help to all the lonely:

Men whose work has called them to far-off lands, where tidings of their own folk come but seldom;

Women dwelling in solitary places, seeing scarce a human face from morn till eve;

Workers who seek their livelihood in strange cities, missing the common joys of humankind, laughter and children's games; dropping-in of neighbours; fireside talk.

EFFIE RYLE.

PENDLE HILL NOTES

Since the adjournment of the summer school on July 27, the population of Pendle Hill has averaged about forty to fifty persons. Of these about half are in training for foreign service under the American Friends Service Committee. Lecturers during August have been Dr. Theodor Philipp Haas, of the Philadelphia College of Pharmacy and Science, on ferns and orchids; and Dr. H. Ludin Jansen, of the University of Oslo, Norway, author of many books on Biblical subjects, on the Gospel of John.

The third annual Pendle Hill Conference for the Philadelphia area, dealing with labor problems, was held August 4 and 5. The program was arranged by H. Haines Turner and was sponsored by ten labor organizations representing twenty-one A. F. of L. Locals and twenty-four C. I. O. Locals. About two hundred persons were in attendance. A large number attended a Friends meeting held at Pendle Hill Sunday morning. All sessions were held outdoors. The open air fireplace was used in cooking the meals and vegetables were supplied by the Pendle Hill garden.

CHRISTIAN EDUCATION BOOK-OF-THE-MONTH

NEWS FROM NORTH OF THE NILE

BY PAUL HARRIS, JR.

Association Press, New York, 1945; 109 pp., $1.50

In these days all of us are accustomed to reading newspapers more carefully and closely than ever before. Because of this fact we find this new book of Paul Harris, Jr. easy reading. This book is meant to encourage Bible reading and study among young people. Its style is that of a modern newspaper. As you thumb through the book you may be a bit confused by the appearance of its pages, but just sit yourself down to read, have a Bible at your elbow because you will need it in a few minutes, and any confusion will rapidly develop into interest.

Any youth group wishing to study the Bible, its origin and contents will find this an excellent guide. This is the kind of book which leads to deepened faith in God through greater appreciation for the Bible and those who walk through its pages in history, poetry, prophecy, preaching, teaching, and martyrdom. As you read, study, think on these things you "walk," too, through those Bible pages—one hand in God's, the other in that of one of his Disciples.

Presentation is made of much additional material on contents, origins and historical parallel in both Old and New Testaments. Facts here presented are based on sound scholarship and its interest like its subject will last for years. Maps and charts herein are very helpful.

If you are a teacher you will find this book invaluable.

Those interested in individual study of the Bible will find this book very helpful. It is a book you will want for reference and study for a long time to come.

This book is also ideal for gifts, to older people as well as youth, for Christmas, Easter, birthdays, upon coming into active membership, and to teachers and ministers.

The Society of Friends claims Paul Harris, Jr., among its membership. He has made a real gift to youth in his book, *News from North of the Nile.*

MILDRED H. RAINS.

One way to defeat peacetime conscription in America is to encourage its abolition in the world. Friends may write the Department of State and our respective Senators urging such a move through the United Nations.

KEEP RATIONING!

THE AMERICAN FRIEND has received a telegram from Mrs. Dwight W. Morrow, President of Food for Freedom, Washington, D. C. urging our support for feeding "liberated" countries. This worthy cause should be supported by Friends generally. Write or wire President Truman. This is especially important. The choice is between ending rationing for ourselves or feeding hungry people abroad. Ask the President to feed hungry people although America must continue with the inconvenience of rationing. Christians, do we believe our gospel or is it empty words to us! This is our test.

Forum

ON READING EPISTLES

Editor, THE AMERICAN FRIEND:

I wonder if it would not be profitable now that the Yearly Meeting season is closing, to get some comment through your columns regarding the value of the Yearly Meeting Epistles. In Wilmington we "sweat out" hours of effort to express properly their concerns—through other hours digesting the letters that come to us, trying conscientiously to neglect nothing that would benefit us and yet not tire us with repetitions. If this is common practice, perhaps we needn't work so hard. We always read the foreign ones, including Canada "as is."

BERNICE E. H. HARTMAN.

Waynesville, Ohio.

(THE AMERICAN FRIEND *would welcome through this page some Friendly interchange on this problem. How are epistles used in your Yearly Meeting? How do you think they should be handled, or do you want only to raise some questions?)*

ON THE F. E. P. C. LAW

Editor, THE AMERICAN FRIEND:

I am conscious of your good Christian purposes in your support of a regular FEPC law against a small number of businesses. I am in agreement with most of your purposes but would you and I get any pleasure from being undesired workers for someone forced by law to take us in the place of more desired workers of another color, religion or nation? It seems to me that we might well give serious thought to this question in connection with our reasoning on the value of such a law.

FLOYD FAUSETT.

IN MEMORIAM
ASA EDWARD KELSEY

"For so He giveth His beloved sleep." Thus quietly and peacefully in the early dawn of August 1, ended the earthly life of our esteemed Friend, Asa Edward Kelsey. His life was purposeful, energetic, devoted to the single aim of preaching the gospel of the Kingdom. He embodied much of the zeal that inspired the traveling ministers of the early nineteenth century.

To Edward Kelsey was granted the rare privilege of giving almost twenty-five of the best years of his life in ministry in the land where Jesus lived and taught. To this land he returned again and again after furloughs and even after years of retirement, and always with renewed zeal. He was a figure emblematic, so to speak, of the Quaker religious worker of his generation and, individually, his inward spiritual grace gave point to his teaching and preaching.

Born December 8, 1871, in Ypsilanti, Michigan, his parents, Asa and Sarah Atwater Kelsey, removed in 1873 to Western Springs, Illinois. Here they reared their children in devotion to Christ. Edward attended the local public schools, went to work for a time in Denver, Colorado, and then taught school. He was a year in Earlham College, and through the interest of a former teacher he secured a scholarship in Brown University, Providence, Rhode Island, where he graduated in 1899.

In 1899 he married Mary Macomber of Fairhaven, Massachusetts, and they began pastoral work in Winthrop Center, Maine, where their two children, Frances W. and Irving W. were born. From 1903 to 1907 they served in Ramallah until Mary Kelsey's ill health caused a return to America. Some months were passed in Worcester, Massachusetts. A call was then accepted to pastoral work in the Minneapolis Meeting and he remained there from 1909 to 1913, a period during which Mary Kelsey died.

In 1912 he married Marion E. Jones, a New England Friend then teaching in Minneapolis, and early in the following year he and she were on their way to the Holy Land. Three children were born to them: Mead A., Philip M., and Edith, now Mrs. Burdette Bernard. The mission schools closed in 1914 but early in 1918 way opened for Edward Kelsey to return as a member of the American Red Cross Commission. The family joined him and their mission service continued until 1927, when they returned to make their home in Amesbury, Massachusetts. Pastoral work followed in local Meetings, service on Yearly Meeting boards, special crusading in the cause of prohibition and public morals, and in 1939 the call came to return to Ramallah for another term.

Returning to America in October, 1944, they spent the winter visiting their children, relatives and friends. They were at home in May in their charming little cottage overlooking Powow Hill in Amesbury. There was Yearly Meeting to attend, an address on missions to be made, and a few weeks followed with some Meeting ministry to be given, and his garden to cultivate. Then came the summons and our Friend was ready as always to answer the Master's call.

HADLEY REUNION
EARLHAM, IOWA

Earlham, Iowa, Friends had the privilege of extending a bit of hospitality to a fine family group, gathered in here for a three-day reunion, July 27-29. An unbroken family—five sons and one daughter of Jesse and Emeline Hadley, came back to Earlham and Bear Creek communities where they were born and grew to manhood and womanhood, for the happy occasion. It was the first time they had all been together since their father's death twenty years ago. Their mother's death occured ten years ago. Some of their sons and daughters, in-laws, grandchildren, great grandchildren, and other close relatives came for the closing day.

All these, and others coming from Des Moines and Bear Creek, attended Meeting with Earlham Friends Sunday morning, when one of the number, Arthur Hadley, a pastor in Iowa Yearly Meeting, preached the sermon. Then by prearrangement all were guests of the church at a basket dinner, served in the church dining room. In the fellowship of breaking bread together and the hour following, speeches were made, reminiscences shared and stories were told. The climax came when all present formed a circle round the room and with hands joined sang together, "Blest be the Tie That Binds." All in all it proved a delightful occasion and precious memories here reviewed will doubtless linger long with all those in attendance.

Those here for the reunion, all or part of the time were: Emmett E. Hadley, Wichita, Kansas; Mr. and Mrs. Arthur Hadley, Casey, Iowa; Mr. and Mrs. Waldo Hadley, Glendale, California; Mrs. Pearl Brauer, Minneapolis, Minnesota; Isom D. Hadley and daughter, Marie, Wooster, Ohio; Mr. and Mrs. Homer G. Hadley and daughter, Carol, Fredericksburg, Iowa; Mr. and Mrs. Charles W. George, only surviving uncle and aunt, DeFuniak Springs, Florida; Mr. and Mrs. Guy Michener and children, Betty and Bobby, Des Moines, Iowa; Mr. and Mrs. Carl Grogan and son, Philip, Roscoe, California; Mr. and Mrs. Keith Hadley and son, Roger, Fredericksburg, Iowa; Edna Fry, Denver, Colorado; Cora Foster, Des Moines, Iowa, the latter two, cousins of the Hadleys; Ernest and Minnie Zelliott, Des Moines, Iowa, and Mr. and Mrs. Morse Applegate, Earlham, Iowa.

URGENT

Europe is facing a winter of extreme hunger, while America remains comparatively well-fed. The OWI warns that "thousands of people will starve and freeze to death in Europe this winter unless help can be rushed from outside."

If America is to help, there must be a change in our present policy of attending to our own wants first. The surrender of Japan means that large amounts of food which would have been taken by the military are now available either to increase American consumption, or to help relieve the ghastly hunger of Europe. Which shall it be? The decision will be made within the next few days or weeks by our Government. The Government has heard from those who want this food for themselves. The millions of Americans willing to share have remained silent.

WRITE IMMEDIATELY TO YOUR SENATORS, CONGRESSMAN, NEWSPAPER, AND THE PRESIDENT, IN YOUR OWN WORDS, SUPPORTING A PROGRAM OF MAXIMUM ASSISTANCE TO EUROPE. Tell them you are willing to accept continued rationing of scarce foods needed to relieve distress overseas.

THE RURAL LIFE
ANNUAL CONFERENCE

The fourth annual rural life conference of the historic Peace Churches will be held at Wilmington College, Wilmington, Ohio, November 16-17. The annual business meeting and election of directors will take place at one of the Sessions. All members of the RLA and other interested persons are invited.

BUTTERWORTH FARM

This new venture in education, a practical training center for farming and rural life, on a three hundred acre Ohio farm, will begin on March 1, 1946. In charge, as directors, will be Roy and Pauline Clampitt, Iowa Friends with twenty-five years experience as family farm operators. Do you know of any young people wanting such farm training? Please ask them to write soon to our office for a descriptive folder.

QUAKERDOM · AT · LARGE

On Sunday, September 2, A. J. Furstenberger and wife will observe their forty-fifth wedding anniversary at the Zion United Brethren Church, Dayton, Ohio.

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Elbert and Lieuetta Cox Russell of Durham, North Carolina, announced their golden wedding aniversary as of August 14. Elbert Russell has been Dean of the School of Religion of Duke University but will be going to Guilford College this Fall.

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J. Edgar Williams, formerly a minister of First Friends Meeting of Detroit and other pastorates among Friends, is confined to Harper's Hospital, Detroit, after four months of illness. Although having undergone major operations, he is slowly regaining health and strength.

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Robert M. Jones, who has been minister at the Lafayette Avenue Friends Meeting, Brooklyn, New York, and who has recently received his B. D. degree at Union Theological Seminary, has accepted a call to Friends Memorial Church in Muncie, Indiana.

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Horace G. Alexander, who left this country for India by way of England last week, had an interesting letter to the Editor of the *New York Times* printed in the issue of August 22, 1945, interpreting England to America in a very thoughtful way which should be of interest to all Friends.

* * * *

Friends in Philadelphia are preparing to entertain the large group of visitors from outside the city who always attend the fall meetings of the American Friends Service Committee which will be held September 28-29. The Board of Directors of the American Friends Service Committee recently appointed a Hospitality Committee to assist in welcoming Friends to Philadelphia for the regular AFSC meetings.

* * * *

The thirteenth annual Leadership Training Institute was held at Pendle Hill for one week starting August 23 with the largest enrollment ever had. It is encouraging to note that Friends everywhere are preparing for Meeting leadership. Courses were given by Gilbert H. Kilpack, secretary of Baltimore Friends Meeting, William Hubben, editor of the *Friends Intelligencer*, Marguerite Hallowell, office secretary of the Friends Central Bureau, and Richmond P. Miller, Field secretary of Philadelphia Yearly Meeting who was director of the Institute. On Sunday evening a program of religious music was given by the Byberry CPS chorus.

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According to the *Seattle Times*, members of the American Friends Service Committee office in Seattle have found a practical and friendly way to combat the hostility met by Japanese Americans returning from the relocation camps. When crude signs, "No Japs Wanted," are painted on the houses, the Quakers arrive and paint them out; they cut the neglected grass as well, and bring reassurance and encouragement to people made nervous by their experience of discrimination and suspicion. Floyd Schmoe and his helpers have found that while they are painting out the signs, passers-by will stop to ask questions and comment, and sometimes will end by joining in the work.

* * * *

Roger Scattergood, a member of Germantown, Pennsylvania, Monthly Meeting, has returned from England where he has been an AFSC representative working with FRS for almost three years. David and Janine Blickenstaff, who have been running the office which six agencies, of which the AFSC is one, maintain to help refugees in Madrid, are in this country for a month's vacation. They will return to Spain early in September. Allen Hole, of Westtown Meeting, has come home from France, where he has spent several months visiting with French Friends. Albert Moorman, a member of 57th Street Meeting, Chicago, has left for India. John Waddington, a member of the Salem, New Jersey, Monthly Meeting, has arrived in Italy, where he will join the rehabilitation project in Chieti province. Joseph Howell, the third joint appointee of the Congregational Christian Committee and the AFSC, and Marriot and Elizabeth Morris, of Germantown Monthly Meeting, expected to sail August 21 for France. Douglas Steere has left Finland and is now presumably in Norway.

NEWS OF OUR MEETINGS

East Whittier, California, Friends report a visit this summer from Josephine Still, who is on furlough from the Friends mission field in Guatemala. The Woman's Missionary Society was in charge of the Sunday evening service on August 19, when Dorothea Taylor of Honduras spoke. East Whittier's own missionaries from Honduras, Dorothy and Lenora Cammack, are expected in California soon. The Missionary Society and the Bible School have enjoyed picnics in William Penn Park at Whittier, in July and August.

* * * *

Roy Gibson has accepted the call to continue as pastor of St. Marys, Ohio, Friends Meeting for the ensuing year. Since his coming to St. Marys the church has grown spiritually and new members have been received. The attendance at Sunday School and the worship hour has shown an increase, and the finances of the church are good. The parsonage is being modernized, and a study has been added. Vesper services, under the auspices of the Ministerial Association, are being held in the shelter house at Lake St. Marys each Sunday evening during July and August. Roy Gibson was speaker on the evening of July 22.

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First Friends Meeting of Long Beach, California, with Donald B. Spitler, pastor, reports that attendance has been good at the worship services in spite of vacations. The Woman's Missionary Union has been active, and in August the Bethel missionary group united with the local group for a joint meeting and picnic in the park. A good representation was sent to Yearly Meeting in June, and some of the young people and juniors spent a week at Quaker Meadow. The Meeting sustained a loss when Martillia Cox, a minister of the gospel and member of the Meeting, passed away on July 3. Among visiting Friends' ministers and missionaries who have spoken during the year were Charles Thomas, Secretary of Young Friends for the Five Years Meeting, from Richmond, Indiana, Vercia P. Cox, a former missionary to China, Philip and Susie Frazier, Indian Friends, and Ernest Lamb, California Yearly Meeting Superintendent.

* * * *

Wabash, Indiana, Friends Meeting has accepted with regret the resignation of J. Grant Johnson, who has been pastor for five years, and who will go to Ridge Farm, Illinois, where he has accepted a pastorate. On recent Sabbath mornings, members have enjoyed special messages brought by visiting Friends and members of the local Meeting. On July 15, Betty Gurtner, a delegate to the Young Friends Conference at Western Yearly Meeting at Dewart Lake, gave an interesting report. She spoke especially of the messages on

Present Day Discipleship given by Cecil Hinshaw, and of the class in Social Religious Life led by Mary Hiatt, as well as of the music and recreation program. On July 22, Homer Cox of Oklahoma, who is studying at Winona, brought the message. On July 29, the speaker was Karl Elliott, a member of the local Meeting, who has returned after three years in service. He emphasized that everything worth while in the world has come about through Christianity. He spoke again on August 5, on peace. On August 12, Frank Long, a former pastor, spoke.

* * * *

Clinton Corners Friends Meeting held a very successful Vacation Bible School with thirty children enrolled for a period of three weeks. The school met each morning, opening with a joint worship period followed by separate classes. The pre-school children were taught by Lois E. Brown, the beginners by Nancy Terrell, the primary class by Martha McMillan, and the juniors by Elmer H. Brown, who is pastor of the Meeting. The two girls were from the Student Summer Service and their services were valuable, not alone in this capacity, but also with the young people and in the experience of intervisitation. The school closed with a program on Thursday evening, July 19, and a picnic the following afternoon. The young people joined in an evening vesper and social on Sunday, the 15th. Following the meeting for business, which was held on July 29, two young men and a young woman from the Civilian Public Service Unit which is stationed at the Hudson River State Hospital, told of their work and of the Mennonites. The presence of I. Lindley Jones as guest preacher on August 12, was greatly appreciated.

* * * *

Oskaloosa Quarterly Meeting was held at New Sharon, Iowa, on August 4. The meeting of Ministry and Oversight was opened with prayer by Anna Spann, Quarterly Meeting Superintendent. Paul Barnett, Iowa Yearly Meeting Superintendent, gave the message, based on the one hundred and thirty-fourth Psalm, urging the Elders and Overseers to guard the youth. Paul Barnett spoke also at the worship service on the feeding of the five thousand. Oskaloosa Quarterly Meeting has a special interest in the appointment of Paul and Alice Barnett and family to Friends African mission field, because of their ministry in this Yearly Meeting. Following the noon luncheon, the Woman's Missionary Union held their meeting. Leslie Perisho from Hampton Institute, spoke of the work there and progress in international relations among the Southern white and Negro population, where the situation seems less tense than in some northern states. Ellen Strasburger of Kansas Yearly Meeting sang Whittier's "O Lord and Father of Mankind," accompanied by her sister, Alice Barnett. The business session was given over largely to annual reports, election of officers, and the appointments of department superintendents for the coming year. Milo Rees gave the devotional message of the hour. Anna Spann gave an inspirational, as well as statistical report of the year's work.

* * * *

Paul L. Freeman, a member of Beech Grove Meeting, near Paoli, Indiana, lost his life in action on Luzon, April 27. He had been very active in rural organizations and church activities in Blue River Quarterly Meeting, and was a member of Beech Grove Meeting. A few days before his death he sent a poem to Young Friends of his home community, which was set to music and sung by his Sunday School class at a memorial service held July 1. The poem is as follows:

PERPETUATION

Still, still it shines: a glorious gleam
Of truth and love and light
It's never dimmed by sunny days,
Nor swallowed by the night.

There's no eclipse of Thy great light;
It shines in every part,
The only thing that bars its rays—
The portals of the heart.

But when the heart receives its warmth,
With peace and hope supplied
It shineth forth in radiance now,
Its brilliance multiplied.

* * * *

Bangor Quarterly Meeting was held at LeGrand, Iowa, on August 11 and 12 with an unusually fine attendance. The Meeting of Ministry and Oversight was pleased to have two young men before it for recording: Paul Baiotto and Dale Cope, both of whom will enter pastoral work this year. Following a half-hour praise service, Gerald Dillon brought a stirring message. During the noonday lunch, the Executive Committee had its own table and discussed the needs of the Quarterly Meeting. Two vacancies were filled in the personnel of the group. At one o'clock the Woman's Missionary Union met for its annual business meeting. The reports showed that all Societies sent boxes to the Indians and donations of clothing to the American Friends Service Committee. The regular business meeting convened at two o'clock, when all departments reported. The Peace Caravan, which has been touring Iowa, brought information on peacetime conscription and other forms of peace education. Leanore Goodenow, principal of Scattergood at West Branch, brought a picture of the school, and reported all space filled. Encouraging data were given on the outlook of Penn College. On Sunday afternoon about seventy persons gathered to enjoy the work of the young people. Donald Bean led an inspiring song service, following which Dorothy Olson, who was presiding, introduced the speaker, Gerald Dillon.

YOUNG FRIENDS CONFERENCE IOWA YEARLY MEETING CONSERVATIVE

Our annual Young Friend's Conference held August 15-17, convened at Whittier, Iowa, on the first day for a period of years that our country has not been officially at war. We are, therefore, filled with a gratitude which words cannot express that hostilities have ceased; but we also feel a tremendous responsibility upon us as Friends and as residents of the country which has been declared victorious in might. We are going to have to declare and practice our faith in *all* men even more diligently in the making of peace than we have done during the time that our country has been in conflict. We hope to be able to be worthy of being part of the Society of Friends and playing a vital and humanitarian role following this conflict.

The theme of our conference has been "Building Within and Without through Quaker Principles." Paul Miller of William Penn College brought out the need for all of us to realize our responsibility toward our Government and our part in bringing about worth while changes in it. The Peace Caravan sponsored by the American Friends Service Committee extended the discussion into international government. Ruby Meredith, who has been supervisor of Friends' schools in Jamaica, impressed upon us the importance of a more purposeful and personal education. Cecil Hinshaw of William Penn College and Norman Whitney stressed the part which young Friends have in the future if the Society of Friends is to maintain or be worthy of the standards held in the past. Alfred Johnson of Ames CPS Camp emphasized the fact that in rebuilding racial attitudes it is necessary to start with ourselves.

We have especially enjoyed the fellowship of other young Friends and of CPS boys as we have again met in conjunction with our Yearly Meeting. We feel that we have gained much in our meetings together and hope that we may have renewed courage to face the ever greater tasks which will be ours in a world which needs so much to regain faith in humanity and the power of love.

REVA AND WANDA STANDING
AND ELMA THOMPSON.

MARRIAGES

COPE-DAY—M. Jean Day, daughter of Mrs. Clarence Day of Kellog, Iowa, to Dale D. Cope, son of Mr. and Mrs. O. J. Cope of Marshalltown, Iowa, on August 12, at the Center Friend meetinghouse, Newton, Iowa, with Orval Cox as minister.

KINGERY-TUCKER—Lorraine Tucker to Meredith Kingery on July 8, at New London, Indiana, with Stacy E. Wesner, minister.

MITCHEL-MOORE—Evelyn Ann Moore, daughter of Ernest B. and Edith Osborne Moore of Westfield, Indiana, to William Robert Mitchell Jr., son of Mr. and Mrs. William Robert Mitchell of Carmel, Indiana, on August 13, with Ralph Lawrence minister. The bride is a granddaughter of the late Alva Osborne and Nora H. Osborne of Noblesville.

WELLS-HOROHO — Touetti Horoho to Norman Dean Wells on May 11, at the New London, Indiana, Friends parsonage with Stacy E. Wesner, minister.

BIRTHS

KOBALT—To Wayne and Martha Wilson Kobalt, a son, Bruce Wayne, on May 24, at Earlham, Iowa.

DEATHS

ANDREW—Orla G. Andrew of Earlham, Iowa, on July 15, aged fifty-eight years. He was the son of Jonathan and Olive Andrew, and was a birthright member of Friends. Surviving are his wife, Ella Fritsen Andrew, two sons, Clarence and Robert; three sisters and one brother. Walter H. Wilson, his pastor, was in charge of the services.

CARTER — John William Carter on June 10, at the home of his son, Luther E. at Warsaw, Indiana, at the age of eighty-eight years. He was a birthright member of the Society of Friends, and was for sixty years a member at Lynn, Indiana. He had served as superintendent of Winchester Quarterly Meeting and on the Evangelistic and Finance Committees of Indiana Yearly Meeting. He was united in marriage with Caroline Mills in 1877, who preceded him in death in 1913. Surviving are one daughter, Maude Carter Smock, and two sons, Luther E. Carter of Warsaw, Indiana, and Fredric E. Carter of Greensboro, North Carolina. Adam Flatter was in charge of the services, burial being made at Winchester, Indiana.

FRY — Eva Belle Fry of Earlham, Iowa, on August 5, aged seventy-five years. She was the daughter of John and Celia Johnson, and a member of Earlham Meeting. Her husband, George B. Fry, preceded her in death in 1926. Surviving are three daughters, Virginia Hutchinson of Earlham, Vivian Zeliadt of Des Moines, and Berta of New York; two sons, Bert of Adel, Iowa, and Fred of Earlham; twelve grandchildren and three great-grandchildren. Services were held in the Earlham meetinghouse with Waldo H. Reece in charge.

KEISTER—Lora Keister on July 23, at his home near Westfield, Indiana. He was the son of Calvin and Serena Keister, a native of Randolph County, and was a member of Westfield Monthly Meeting. Surviving are the wife, Lulu Shaul Keister, a daughter, Pauline White of Winchester, Indiana; two grandchildren; a sister, Dollie Stalker of Westfield; two brothers, Zora of Kissimmee, Florida, and Thomas of Westfield. Services were conducted by Ralph Lawrence, pastor, and Dean Gregory.

SELLERS — John Sellers at Scranton, Iowa, at the age of seventy-six years. He was the son of Jerome and Margaret Bell Sellers and was a native of Churchville, Virginia. He was a member of Scranton Meeting and had served as Elder and Trustee. Services were held on August 7, with Edward C. Morris, his pastor, in charge.

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

AVAILABLE

University Instructor of German, excellent background, travel in Europe and abroad, desires position as teacher; also Slavonic languages; social worker, tutor, superviser. Write "Dr. H. H." THE AMERICAN FRIEND, Richmond, Ind.

WANTED

A member of the Society of Friends is in need of a working housekeeper for her Lake Champlain home in which a member of her family lives with her under the care of a nurse. Applicant should be under sixty years of age, of a friendly and sympathetic nature. Salary starts at $80 a month and living. References exchanged. Address: Box J, Westport, Essex County, New York.

PERMANENT POSITIONS

Opportunities for post-war employment for stenographer and typist, machinist, horticulturist, physical educational directors, cooks, farmers, and houseparents for boys and girls, in White's Institute of Wabash, Indiana. It is imperative that some of these positions be filled immediately. Cash salaries with maintenance. Contact Parvin W. Bond, Superintendent, for further details.

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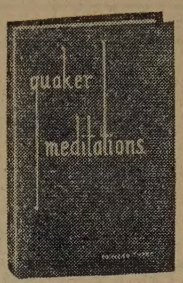
Quaker Meditations

Number III



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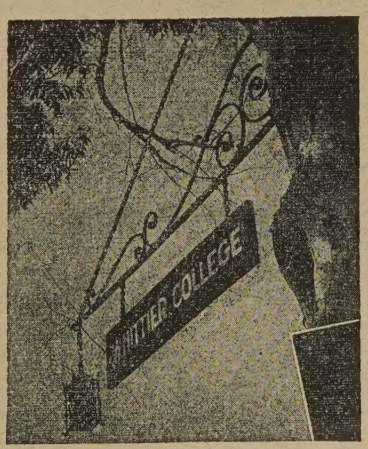

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Youth is the time when the character is being molded and easily takes any impress one may wish to stamp on it. Shall we then simply allow our children to listen to any stories that anyone happens to make up and so receive into their minds ideas often the very opposite to those we shall think they ought to have when they are grown up?

—Plato, *Republic.*

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BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Unified Service, 10:30 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

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Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of the Twentieth Street and Fifteenth Street Meetings will be held at the Friends meetinghouse, 144 East 20th Street, New York 7, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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